

CONCEPT «HOPE» IN NATIONAL REPRESENTATION OF KAZAKH PEOPLE

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ABSTRACT

In this article we examine the concept "Hope" in national understanding of the Kazakh people. Linguistic world view of the Kazakh people is often based on metaphors that represent natural elements. Conceptual system of internal world borrows many attributes from descriptions of external world. Concept "HOPE" is one of the most important notions in the world view of the Kazakh people and it is a key category of its belief system.

Investigation and comparison of stereotypical attributes of the concept gives the possibility to learn the common and individual traits of national system, human's internal world, and also define the peculiarities of national mentality. Comprehensive coverage of person's inner world is conceptualization of fragments that exist in it.

The concept "Hope" refers to abstract sphere of thinking, that's why the majority of word combinations that contain the word *hope* are metaphorical ones. Analysis of functioning of *hope* lexeme in text shows that it is conceptualized by object's attributes. In this article we detach three main means of conceptualization of hope. First, it assimilates the behavior of living creature and is reproduced through images of acts of God and it is understood as some resource that is protected and cherished by people. In the Kazakh language the word "*hope*" is often used in combination with the word "thread", since thread is considered to be an interlink.

The structure of the concept *hope* includes the group of emotional attributes, i.e., *hope is a feeling, hope is joy, hope is a mood*. Also, the volume of hope may be different (big/great/large; small/tiny). Hope means human potential. It is also noted that only "*hope*" shows human's right attitude to life and is considered to be positive expectation in achievement of the goal set. Initial meanings of hope include: security in promising future, expectation of good things, credence that the dream would come true, right attitude to life in general, HOPE is a concept that favors world's harmonization and credence in the notion that everything in this world is ruled by some higher rules of harmony and that the world may change for the better. Thus, *hope* in the Kazakh linguistic world view is characterized by mainly positive emotions like "joy", "delight", "light", "love", "consolation", "possibility of fin salvation", "happiness".

Key words: Cognitive Linguistics, national trait of the Kazakh people, concept "*Hope*", hope and faith, national image, connection with folk-life culture

1. INTRODUCTION

In the 80s of the 20th century such trend as Cognitive Linguistics started developing rapidly. Fundamental principle of Cognitive Linguistics is cognitivism. Cognitivism explores the human cognition, gives the possibility to understand such phenomena as perception, reflection etc. Within the recent 10 years the center of linguistic studies has become cognitive and complex one. Conceptual studies are directed at examination of such fundamental problems like Understanding the World and structure of conceptualization methods in the language.

Structural study of the concept indicates its national and cultural specifics, and it is commonly known for specific linguistic community. That is why comparison of equivalent concepts in various languages is topical for achieving intercultural communication. For this, one needs to learn semantic structure of examined concept (in our case it is concept "*Hope*"). Syntactic structure is represented by word combinations or sentences that contain representatives of the component being examined.

Examination of separate concepts is an important aspect in understanding of national mentality of the foreign nation. Concept "Hope" provides possibility to reveal peculiarities of the Kazakh language, culture and national trait, which is peculiar for our nation. In human cognition all domestic spheres are being stacked in several deeply rooted images. Each image is formed with significant and insignificant details. It may be presented by national image and noted by national symbols. Language represents national trait, national idea and ideal, which turn into traditional symbol of culture. The prototype of the concept may be representative image that covers all attributes peculiar to it.

2. HOPE IS A LIGHTHOUSE IN LIFE JOURNEY

The **concept** "*Hope*" takes a special place in the national culture, upbringing, traditions and life style of Kazakh people. Human's hope is a lighthouse in its life journey that shows the way through one's future, the hope that inspires to live and the power that helps overcoming difficulties in life. This is a very complex structure that is being transmitted by various linguistic means. Cognition of the objects (world's fragments) in general may be perceived by various types (to see, to hear, to smell, to feel etc). Such information form the paradigm (system) of remote conceptual attributes.

Hope is considered by the Kazakh people as life, well-being, dream, achievement of goal. Starting from the most ancient philosophers and up till our contemporaries, hope has made people thinking about reason to live and about well-being. Linguistic cognition requires feelings that define the result of reality situations. The man be-winged with the hope can make the great deeds (*hopes for something, fall short of hope*). The word "*Hope*" implies that any action is based on ideal component and plan of actions. This plan is characterized by rationality and basing in emotional principles (*hold out a hope*

for something). *Hope* is a feeling and it is not objective notion (to delude oneself with a hope). The priority of this aspect is "not to hope", which means to doubt about the results of the actions planned.

Outstanding Dutch philosopher Spinoza wrote about the notion *hope*: "If we know that the future thing is good and is likely to happen, then the soul takes form, which we call 'hope'[1]. Such definition gives us understanding of the word 'hope'. According to German scientist Erich Fromm, "hope" is an internal element of life structure, readiness to perform active deeds, spiritual dynamics, significant condition for human being. So, he describes the human as *Homo esperans* (the one being hopeful) [2]. In Explanatory dictionary of the Russian language hope is an expectation of something desirable, favorable, which is combined with assurance in possibility of its materialization (MAC), "to hope means to experience a sensation that occur when a person awaits for something good to happen" [3]. And in Explanatory dictionary of the Kazakh language the word «**YMIT**» means to believe and hope for realization of forethought things [4].

In Russian the word "Надежда" (hope) is often reflected in trinity "Faith, Hope and Charity/Love": "Considering the concept "hope", one may see that in contrast to "faith", "hope" is not included by Yu.S. Stepanov into the number of Russian culture's constants and was not referred by any other researches to specifically Russian concepts. Reasoning from canonical (religious) interpretation of the concept "hope", one may recollect that "hope" is one of the three virtues, named by Paul the Apostle in his first message to Corinthians: "And now abide faith, hope, love, these three; but the greatest of these is love" [5].

The concept "hope" in human's psychology is resurrecting at the moment. In the West this concept defines parameters of interrelations between people, their activity, success and health condition. For example, psychology considers hope in combination with social and cultural grounds. They are mostly connected with peculiarities of the world society, which is characterized by its obscurity, harsh competitiveness and crises.

These conditions become the reason of occurrence of negative psychological symptoms that are regulated by means of creation of positive atmosphere.

Positive attitude to life reveals a person as a kind, wealthy and well-balanced one. Besides, it is a proof that person with such clear and specific attitudes focuses more at achievements rather than failures.

National understanding of the Kazakh people considers the concepts faith and love (Kaz. *Maxaǵǵar*) as two separate concepts. Faith means *self-belief, belief in future and belief in the truth*, Love means, first of all, feelings between man and woman. In the Kazakh language the following word combinations are also used: *love for the Motherland, love for mother, love for home ground*. However, all these notions came to the great steppe as a result of spread of written literature in the 20th century. In the Kazakh language such warm and close words for us as *Motherland, mother, family, friends* are often combined with such words as *respect, honor, admiration*. Maybe the reason is that the word *maxaǵǵar* (love) itself was borrowed from the Arabic language. And the words *faith* and *hope* are not used in unity with the notion *love*. Thus, in the Kazakh language the word *hope* means faith in the bright future. These feelings inspire the human and further one's mental actions and deeds. If the person loses hope, it becomes very difficult for him to move on. And when all faith is lost, life loses its point.

Kazakh poets and writers and academic thinkers tried to reveal the meaning of the word *hope* in the context of national and cultural perception, i.e., as an ethno-linguistic unit. For example: "Who is free of difficulties? Losing hope is spinelessness. All things will pass in this world, so how come that difficulties will stay? After snowy winter the summer comes with its green dense grass and lakes" (Abai) [6], "The man who loses hope had never had one" (Bauyrzhan Momysuly) [7]. "One must have at least one hope and one consolation. If there is no consolation, what's the reason to live?" (Zhusupbek Aymaulytov) [7].

Famous national word painters also sought to contemplate about the meaning of the word *hope* in their works, doing it with inner meaning, with undertones. They try to reach the truth by this. For example, here is the dialogue of two wise sheshen (masters of rhetoric) Zhidebai and Karamende, which were popular like bi (judges):

Alteke Zhidebai was an orator-sheshen and batyr. Having lived to ninety-five years old, he left an enormous amount of grandchildren and great-grandchildren. Being old, he once recollected his friend of youth and decided to share his recollections and reflections about senility with him. At that times horses were the only means of transport, and he already was not able to ride horses, and that's why he decided to send young dzhigit to recollected friend:

Shyragym (dear), there is my friend Karamende among the Tobykty of the Middle Dzhuz (tribe). I haven't seen him for a long time and I miss him. I'm not strong enough to search him, moreover, he is already old too. He is not able to come. I want to send my best to him. Tell him: "I have five words for you. You should unriddle out their sense by yourself".

Since dzhigit was illiterate, he needed to learn Zhidebai's words by heart:

"There are five words as one word:

In four of them there is a hope,

And in one word there is no hope.

Tell me, what's this".

Dzhigit was on the road for several days. He rode over all summer dwellings of Zhailau, and finally he got to people of Tobykty generation and found the biy of Karamende. Having made a stay and having seen that everyone was as sound as a bell, he wanted to go back home. And then Karamende asked him: "If my Zhideke is still alive, did he ask you to send me hello from him?" Dzhigit retold him batyr's words. Karamende was thinking for a long time, and finally he answered: "There is a hope in four things, it means that the man lives with four hopes:

Teenager hopes that will grow up,

The lonely hopes that he will gain many relatives,

The poor hopes that he will become rich,

The ill hopes that he will get well.

There is no hope in one thing only:

Heh, there is no hope in oldness, which looks like yellowed tree leaf, which lived through its spring and summer, and there is no hope in senility with lantern jaws" [8].

Let us examine the poem of the great Kazakh poet Abai Kunanbaev (1845-1904) (word-for-word translation):

"Look, this world is robbing you, being cruel.

You've lost your past strengths and your face became pale.
Just admit that you lost the battle with life,
Where hope relents regret" [9].

All these examples show that for the Kazakh people "hope" is a wait for the good, and its aspiration enlightens their path of life.

3. LEXICAL MEANING OF THE CONCEPT "HOPE"

Lexical meaning of the concept "Hope" in the Kazakh and Russian languages have differences. "Hope" is understood as a living creature, which is ascribed with human qualities and characteristics (kind, reverent, brave, light foot, kind hands, and which passes through all stages of human existence (it is born, it lives, it weakens, dies and perishes). "In most concepts "Hope" incarnates in the image of woman, who may be a man-baiter (captivating, charming, seductive, siren, thrilling) or a mother/wet nurse ("Hope" is a wet nurse for the unhappy, which is assigned to the humankind as a sweet mother is assigned to her ill baby. She dandles him, touches him to her inexhaustible breast and gives milk to him) [10].

In the process of studying the concept we have noted episodic and semantic memory. Episodic memory is built up by the information that comes from outer environment by social and cognitive actions, while semantic memory is made of oral and written texts.

Episodic and semantic memory may be seen in attributes, typical for the concept "Hope". Some cognitive models may also be "read" in concept's attributes. In Kazakh culture the concept "Hope" is particularly often combined with the words *fire, candle, light, ray*. For instance, *үміт оты жалт-жұлт емми – The light of hope has flashed* (his hope/faith grew larger or smaller), *үміт оты өшті – the fire of hope has failed* (his hope was interrupted, his faith was ~~did not~~ pan out), *үміттің оты ойнады – the fire of hope has started to sparkle* (he gave credence and laid high hopes on his future), *үміт шамын өшірді – put out the light* (interrupted hope, stopped believing), *үміттің шамы жанды – the fire of hope went on* (the dream woke up, faith in the future appeared), *үміт сәулесі – ray of hope* (dream, wish, promising future), *үміті жанды – hopes came true* (dreams came true, faith has grown), *үмітін сөндірді – hopes faded away* (the hope has been interrupted), *үміт шырағы қайта жағылды – the light of hope went on* (the hope woke up).

In the vernacular, the words "шырақ" - candle and "от" - fire are used as notions, equivalent to each other. These words in combination mean bright and light benefactor. According to Kazakh traditions, to put out the fire is an omen of misfortune. That is why the Kazakh people use word combinations like "Let nothing put your fire out", "Let your candle shine on" sound like good wishes.

Also, the word "hope" is often used with the word "thread" (жін) in the Kazakh language. For example, *үміт жібі – thread of hope* (to hope for something, wait for the better), *үміттің жібін үзді – broke off the thread of hope* (the hope was interrupted) (lost hope, the dream has been interrupted, the dream didn't come true), *үмімін үзбеді – didn't interrupt the hope* (didn't lose faith).

Thread is an interlink or an intermediary of something [11]. If the thread is broken, the connection is lost too. But the thread of hope is very strong and long, it lead the person's way, assuring, foretasting something. That is why when the person hopes for something and foretastes something good, it is said that "*үміт жібін жалғады – connected by the thread of hope*". And in case the person is still hoping, one may hear "*үмімінүзбеді – left the hope in oneself*", "*үмім көлін кешті – swam the lake of hope*", "*үмімке иек артты – relied on, hoped on something*". For instance, in the following sentence we see that the man lost courage ("cuts the thread of hope"), when relinquishes the life: Yes, people who in their own volition stepped over the threshold of neurosurgeon hospital and convinced themselves to come, relied on hope on the one hand, and on the other hand, they internally accepted the death [12]. The man who has lost his hope or faith cuts the thread of hope.

Now, the most interesting thing is that the Russian word «вера» ("faith") derives from ancient Indo-European meaning of the word «варатра». «Варатра» is a thick thread or rope, the meaning of which is "the one that connects two points" [13].

Also, in the Kazakh language the word "hope" is used in figurative meaning of burden. It may be heavy or light one. In this connection there exist the following word combinations: *үміт артты – put hopes on, үмімі желге ұшты – the hope flew away down wind*. The notion "hope" has a measure and volume: *үмімі майдай – his hope is like a mountain, үмімі зор – great hopes, үмімі көп – a lot of hopes, үмімі мол – big hope*, and also with combination with verb it represents acting character: *Prospective student's hope to enter the university, which was as large as a mountain, was justified*. This word is often used in *үміт ету – put hope on, үміт қылу – hope on* (Later, hoping on Zharasbai, he went asking for help). **The hope may be characteristic, i.e., to be fair or delusional:** *үмімі алдамады – the hope was justified, үмімім алдады – the hope didn't live to expectations, алдамшы үміт – delusive hope. The hope may be illusive: үміттің жетегінде – on a hope's string, үміт құшағында – in embraces of hope, үмімі жоғалу – loss of hope; Hope may also denote path: үміттің жолында – on the way to hope үміт алда – the hope is up ahead үміт алға жетелейді – the hope goes ahead, үміт өрге тартады – the hope superducts, үмімі жеткізбеді – inaccessible hope; hope may mean accomplishment of wishes: үмітін ақтады – live up to the expectations (to live up to parents' expectations, to live up to teacher's expectations, to live up to nation's expectations,) and in the converse meaning: үмімін ақтамады – didn't live up to expectations.*

Hope is reflection of human's inner world and feelings. In this meaning it is often used in such expressions like: *нәзік үмім – tender hope, мәммі үмім – sweet hope, үкілі үміт – (ad verbum) hope with eagle-owl's feathers – the hope that is especially cherished and protected*. (eagle-owl's feather were often used in ancient domestic rites. They were hung at musical instruments and fixed to head dresses as amulets), *қанатты үміт – winged hope, жақсы үміт – good hope*. Reasoning about hope, the people say: *Үмітсіз шайтан (ісі) – (only Satan/devil/shaitan has no hope) – it means that unbelief, absence of hope is not typical for living human*. We may compare this with the Russian concept «надежда умирает последней» ("Hope is the last thing to die"). Kazakh people doesn't suppose it "dies", but rather appear from nowhere. When the person is in the dead lock and everything seems to be lost, suddenly the light of hope glimpses and encourages the person, giving him strength. The man loses hope and disappoints in life when things look black. The one that lost hope may even be ready to give up life.

"Hope as a living being lives in our souls, in our hearts. The soul of the human is like veins, filled with hope (soul is filled with hope). Hope represents some resource or material object, it may be lost, gained, given to someone. It is also tightly connected with specific actions and practice of the person" [14]. The 37th poem of Rabindranath Tagore's "Gitanjali" describes hope as something beautiful and eternal in human's nature:

"I thought that my voyage had come to its end at the last limit of my power,—that the path before me was closed, that provisions were exhausted and the time come to take shelter in a silent obscurity.

But I find that thy will knows no end in me. And when old words die out on the tongue, new melodies break forth from the heart; and where the old tracks are lost, new country is revealed with its wonders".

What is it about? Is it a creator or prophet or saint? Maybe, it's about spring morning or autumn evening? Maybe, it's a friend or relative? The person is waiting for someone from the beginning. He is in love with her face, he misses her. He believes that she will come. He hopes. Hope taught us to live and understand the point of living.[15].

Living human is also lives with hope, and never loses it, whatever happens. Only Satan may lose hope, and human is not Satan. In the Kazakh language the word combination «үмітсіз шайтан» (only devil has no hope) is often used in comparison with other set phrases. For example: *whatever action you may take, the main thing is that everything should end fine; you should wish it; I will hope – well, I'm not a devil.*

The man seems to be born only to have hope. Every nation believes in their ancestors and place great expectations on their future. That is why new generation is a hope for humanity. To hope for the future is a great feeling. Such feelings are represented in «Бесікжыры» - a lullaby song of the Kazakh people.

...What kind of dzhigit will you...

... My baby?

...maybe you'll be a leader?

...maybe you'll be sharp-tongued orator?

...maybe you'll be a poet and you will be singing as a nightingale, speak sweetly as honey and bitterly as blood?

...Maybe you'll be a blacksmith, who kneads iron like dough?

... Rock-a-bye, my dear! I will lull you to sleep... You are my wish, dear colt... Grow up and meet our expectations!

[16].

In majority of Kazakh folk songs hope is described as a feeling, which is even stronger than faith and love:

World is similar to curvy path,

If happiness leaves you, you won't find richness.

Even if each day brings you ninety nine misfortunes,

Despite everything, hope for the Allah only. [17].

In the Kazakh language, besides used set expressions there are occasionalisms, metaphors from the oeuvre of famous writers and poets. Great Kazakh educator and pedagogue of the early 20th century Y. Altynsaryn, having lost his parents in his infancy, was brought up at grandfather Balgozha bi, his father's mother. Having noticed his skills, the grandfather sent his grandchild for education, when the latter was 7 years old. Famous orator and honorable bi (judge) of that time - Balgozha bi ("bi" stood for judge who took fair decisions in disputable issues and participated in adoption of laws) – wrote the letter in verse to young Ybyrai: *You are hope and light of my eyes...* [18]. Here hope represents a metaphor – *light, ray, sunny day*. Көз (eye) is considered by the Kazakh people to be the most important organ. (Compare phraseological units: *бастан құлақ садақа* – (ad verbum) – one may sacrifice ears (it is better to sacrifice ears than sacrifice head). In this context it means *let the material thing break, but shall the human stay safe and sound*; қол сынса жең ішінде – if the arm is broken, it is under the sleeve. It means *wash your dirty linen at home*, бас кеспек болсада, тіл кеспек жоқ – even if it is possible to cut off head, the tongue can't be cut off etc.). This is also seen in such phraseological units like: **Көздің қарашығындай сақта** - to guard something like the apple of one's eye, **көзіндей көріп жүр** – save it like a memory, **көз** қырыңды сал – look after. In this verse the metaphor «көзімнің нұры – apple of my eye» gives emotional expression to the letter, showing the power of the hopes put. Hope for the grandchild and expected future illuminated his face, glint in his eyes appeared.

Human is a child of hope. All our lives we hope for something and look for something kind and magical. There are the following lines in the poem of famous Kazakh poet Shamil Mukhamedzhanov "Hope" (with word-by-word translation):

Үміт деген – жақсылық алдан күткен,
(Hope is a boon, being expected in the future)
Қол созады үмітке адам біткен.
(All the people reach out for the hope)
Әрбір таңда әрқашан ізгі үмітпен,
(Every morning, always with a good hope)
Келешекке қараймыз бізді күткен.
(We look into the future that is awaiting for us)

Бөлейтіндей бейне бір қуанышқа,
(As if it brings something good to us)
Жетелейді бізді үміт тү-у алысқа.
(A hope leads us far away)
Бірде – жетпей,
(Sometimes we reach it)
Біз оған бірде жетіп,
(Sometimes we don't)
Айлар өтіп, жатады күндер өтіп.
(Days and months pass by)

Сонда да одан көрмедік күдер үзіп,

(Anyways, we haven't stopped believing in it)
Сонысымен келешек күндер қызық.
(Future days attract us by it)
Күдер үзген тірліктен, ізгі күннен,
Сақта, Құдай, үміті үзілгеннен. [19]
(God save us from the one who is in despair and who gave up hope)

4. LINGUISTIC PECULIARITIES AND STYLISTIC SHADES

The word "hope", in combination with various verbs gives the following meanings:

- 1) Hope + the verb *keep* (hide, conceal, *кеер* – жасыру, сақтау);
- 2) Hope + the verb *give* (give, transfer – берді. *You look at me with hope, you perceive me like a condolation for your soul (Abai)*);
- 3) Hope + the verb *cherish, caress* (аялаған үміті – cherish hope, үміт оты оянды – catch fire of hope, үміт отын оятты – caught fire of hope, үміт шырағын жақты – caught candle of hope.);
- 4). Hope + domestic verbs: (*өмір сүру* – live, *өлу* – die, *өшу* – fade away, *қону* – dwell, *ұялау* – nest. *This is the station where that four, which we laid our hopes on, must do their best. "Len.Zhas" He feared that Zhanyl's hope would be put out. T. Akhtanov*);
- 5). Hope + animation: (fly away, dart away, *каз: Үмімін ұстады* – held the hope: *When you left, there were your relatives left, who held your hope (A.Nurpeisov)*);
- 6) Hope + verb *burn* (molder, burn; *каз: жанды, жарқырады, маздады*);
- 7) Hope + verbs, related to natural phenomena (clear away like a mist, illuminate; *каз: үміт тұманы сөйілді* – the mist of hope cleared away, *үмім отым аздай мүсмі* – the fire of hope sparkled...).

In researches dedicated to the Russian language, the concept "Hope" is often described in terms of natural phenomena and objects:

- * air – to breathe hope;
- * water – spring – living spring, unfailing spring of hope;
- * fog – foggy, misty, clear away;
- * mirage – mirage of hope;
- * mountains and rocks – firm, inviolable rock of hope.

The notion "hope" is often associated with the light – ray of hope, glimpse of hope, it enlightens, endows, sparkles, shines, glared; or with fire – flaming, ardent, flashes, lit up, ever-burning, smoulders, dies away, burns down.

In Russian the word "hope" is associated with some domestic and other human articles: hope is a compass, hope is a house (under the roof of hope, to build hope), hope is a fragile vessel (fragile, crystal, brakes).

Above mentioned metaphors form the image of hope as a charming and hot woman with king mother hands and light feet. The importance of the concept "hope" in Russian culture is emphasized by metaphors of air, water, fire and light [20].

Only "hope" shows right attitude to life. Hope is considered to be positive expectation of assurance in achievement of set goal. Hope means human's internal potential. Phenomenal hope is a cognitive condition of expectation", which is an emotional process of despair. Initial expectations of hope include: assurance in promising future, anticipation of the good, belief in dream coming true, right attitude to life in general. Referencing to researches and considering them as exemplified with the above mentioned word combinations with the concept 'hope', we may combine them into the following cognitive models:

- 1) *Hope* is often mentioned at the beginning or at the end of the referenced text;
- 2) This word or its synonym is used to name articles, books, poems (N.Kelimbetov "I don't want to lose hope", T.Akhtanov "Let the candle burn", B. Nurzhekeev "Sorrow of soul and light of hope" etc);
- 3) This word is used to create metaphors about hope, and many of them turned into aphorisms (Hope is the last thing to die, only devil has no hopes etc.);
- 4) This word is used for denomination of material objects – clubs, cafe etc.;
- 5) Word combination "with such hope" is used to describe the most important domestic cause-effect categories. "Hope-stricken, awaiting for delightful rewards, the new Tarquinius went to Lucretia" (A.S. Pushkin) [21]. (With such hope he went to classes, with such hope I came to you, this hope led me to the future etc.)

And the last thing: the structure of hope is defined by the meanings "time" and "life". Time is:
A log process / life (to continue hoping, life hope);
Delay in path of life (late hope);
Death is an end point of the path of life (the end of all hopes).

5. CONCLUSION

In consciousness of human being all domestic spheres are described by several firmly established images. Each image is formed with significant and insignificant details. This may be national image, marked by national symbols. The language represents national trait, national idea and ideal, which turns into traditional national symbol. It means that faith starts from the hope. Faith is delightful feeling that improves our mind, strengthens powers, wills and abilities of the person. Faith gives the will and aspiration for the future to the person (faith in future, faith in labor, faith in close people, faith in religion etc). It helps people clearly distinct one's aims in life and form world outlook.

In conclusion, it may be noted that prototypical situation is connected with national world view and is reflected in five blocks: HOPE as an attitude to life (optimism, pessimism); HOPE as behavior (uncertainty, determination), HOPE as mutual actions (to wake up, tie, support, save); HOPE as feelings (compassion, hidden feelings, desire, aspiration), HOPE as eternity (it doesn't fade away, it shines, it calls, future).

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